

AN
HISTORICAL ADDRESS

DELIVERED AT THE DEDICATION OF

BACK CREEK CHURCH,

MARCH 21ST, 1857,

BY

REV. S. C. ALEXANDER, PASTOR.

PUBLISHED BY REQUEST OF THE CONGREGATION.

SALISBURY:

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1857.

CORRESPONDENCE.

APRIL 26, 1857.

REV. AND DEAR SIR:—At a meeting on the 4th instant, of the members of Back Creek Church, the undersigned were appointed a committee to wait on you and request a copy of the Historical Address delivered on the 21st ultimo for publication. A regard for posterity, and the perpetuity of so valuable a record of the almost lost History of our Church, gathered with much care and research, ought to be had in a more permanent form.

You will confer a favor that will meet the desire of many friends in thus complying.

Very respectfully yours,

JAMES E. ANDREW, } Committee.
DAVID R. BRADSHAW, }

REV. S. C. ALEXANDER.

MIRANDA, ROWAN COUNTY, N. C., }
April 29, 1857. }

GENTLEMEN:—I received your note to-day, asking for a copy of the Historical Address delivered by me, at the dedication of Back Creek Church.—If it can add any thing to the honor or welfare of Christ's Kingdom, I most cheerfully acquiesce in your request.

S. C. ALEXANDER.

JAMES E. ANDREWS, } Committee.
DAVID R. BRADSHAW, }

HISTORICAL ADDRESS.

HAGGAI, 2—9. “The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give *peace*, saith the Lord of Hosts.”

Haggai had looked through the glass of prophecy, and beheld in the far dim distance of more than five centuries, the Temple which was built in his day, still standing, crowned with a bright halo of glory. Although not decked with Golconda's gems, nor overlaid with the gold of Ophir, no pillar of fire adorned its summit, and no Shechinah was there. Its architectural beauty and magnificent proportions, were great, it is true, but vastly inferior to the first, the Temple of Solomon. Notwithstanding all this, the Prophet is bold to declare, that the “glory of this latter house shall be greater than of the former,” yea infinitely greater, because it was to be honored with the presence of Incarnate Deity.

The Prince of Peace in the fulness of time entered its portals, and the glory of Messiah was its crowning excellency. The more spiritual dispensation of the Christian Church was to be built upon the ruins of the Mosaic econo-

my. The typical ceremony of the Jewish ritual, was to be exchanged for the immediate worship of the meek and lowly Jesus. The humble disciple could thus make a nearer approach to his God; and himself become a priest, and an honored Levite from whatever nation or tribe he may have sprung.

The first Temple stood in peerless grandeur, as the centre-point of Hebrew worship, and the capitol of a theocratic government. It held in its types and shadows, the germs of the Christian Religion, which were to be developed in the person of the Saviour, who, in the appointed time, appeared as the "greater glory of the latter house." In other words, the Prophet means to say, that the moral grandeur of the Christian Religion is to be greater and more glorious than all the physical splendor of the Temple service, even in its palmy days. Its gorgeous worship, and imposing ritual are not to be compared with the beautiful simplicity of the last, and more spiritual dispensation.—Hence, of a truth, "the glory of this latter house was greater than of the former." "And in this place," adds the Prophet, "will I give *peace* saith the Lord of Hosts." And He who has all power in heaven and earth, is able to meet every promise, and to fulfill every prophecy.

"In this place," in the second Temple, the Prince of Peace did appear, and brought peace to troubled souls.—He came to loose the fetters of sin, and bid the captives go free. He came to proclaim pardon to the condemned—freedom to the enslaved, and liberty to a world in bondage. He came to break down the wall which encircled the children of Abraham, to offer peace to all the nations of earth. The Gentile world had ever been cast off, and for thousands of years wandered in their own ways. Now, they are

called to partake of the blessings, and enjoy the peace of the Gospel of the Son of God.

But, we do not purpose on this occasion, placing in contrast the excellencies of the first and of the second Temple. Nor the greater glory of the Christian Dispensation, when compared with the Jewish. However pleasant and profitable this might be, yet circumstances naturally turn our thoughts in another direction.

We have met to-day to dedicate this house to the worship of Almighty God; and to pray that he may “give *peace*” to us in this place, and to our successors, even down till the end of time. We have also met to celebrate the goodness of the Lord, as manifested to us and our fathers, for more than half a century. Although God has not visited us in dreadful splendor, as he did ancient Israel, neither has this mount of ordinances been overshadowed with the thick clouds of darkness, Jehovah’s chariot. Nor has it been illuminated with His lightnings, nor shaken with the thunders of Sinai. Yet He has often condescended to make known His stately steppings in our midst. Often have the genial showers of divine grace watered this part of His vineyard. It will doubtless be both interesting and profitable, to trace the history of this Church from its beginning to the present time. To recount the throes and pangs connected with its birth—to observe its healthy growth, and its steady march onward and upward. We wish also to remember gratefully her first Pastor, who broke unto this people the Bread of Life—who led them by the still waters, and through the green pastures of a Saviour’s love; and then to glance at his successors. We wish, also, to notice briefly, those noble men who first ruled in this Church,

but who are now fallen asleep; and then to number their successors. Thus we desire to bring to recollection "the former things" that if possible, we may catch something of the spirit and zeal of our fathers; that we may be stimulated to nobler actions, more enlarged benevolence, and greater energy.

Owing to the entire want of the early records of this Church, this task is attended, with not a few difficulties.—For more than a score of years there is not a Sessional Record to be found, nothing official is left to show, whether the Session ever met, or in fact whether there was a Session at all or not, until the 15th of May, 1830. It is not a little surprising that men so accurate as were our ancestors, who did every thing by rule, should have entirely neglected this important matter. But, notwithstanding this, we have been so fortunate, as to find a few old documents which long since have been carried into the garret, or thrown into some unfrequented corner, which give valuable statistics and reveal important truths. Moreover, there are yet two or three venerable fathers with us, who remember well the early history of Back Creek; and also, the "times of refreshing which came from the presence of the Lord" in 1801, 2 and 3. Their eyes still flash, and their hearts kindle afresh when they tell us of those times. But let us commence our story:

During the latter part of last century, infidelity spread like a contagion all over our country, from one end of it to the other. It gathered round the Church, and settled down upon it like a thick cloud of moral death. Although far removed from the busy marts and thorough-fares of the world, *this* retired part of the Lord's vineyard did not wholly escape the infection. A cold dead formality had well nigh chilled the vitals of true religion. But this state of things

was not permitted to remain long. God heard and answered the prayers of his faithful servants. His life-giving spirit was sent forth with power, and breathed upon the valley of dry bones, and an army of living men stood up to praise Jehovah's name. This was an important era in the history of our Church and country. It was a time when angels in heaven, and men on earth rejoiced together. It was a time when a most powerful and sudden death-stroke was given to the cause of infidelity. So that its hideous form has never since been reared so high in the majesty of its ugliness to pollute and annoy the Church. Thyatira with her then widely extended limits, seems to have been thoroughly aroused in those exciting times.

As in all communities, so in that venerable Church, there necessarily existed a great diversity of sentiment. The time had now come, when this diversity was to be fully manifested. The Revival of 1802, let it be remembered, was accompanied with many strange phenomena, such as "jerking," "leaping," "shouting," "swooning," and many such-like bodily exercises. Those who were possessed of more ardent zeal and strong affection, thought this a necessary part of the revival, and produced by the influence of the Spirit. While those of a more phlegmatic temperament, and less impulsive nature, looked upon it as dross around the precious metal; or rather, as the work of Satan trying to counterfeit and hinder the work of religion. Thus there were two parties formed, and each doubtless, conscientiously thought they were right. Those who favored the "exercises" were called the "revival party," as if they a one were desirous of promoting the cause of religion. While those who thought differently were called "opposers" or "anti-revivalists," as if they wished to hold back the Gos-

pel car. One party wished to have profound silence during public worship. It mattered not how eloquent the speaker was, or how powerful the movings of the Spirit, all must be quiet and still. The other party wished to give vent to their feelings in whatever way inclination might lead. If they felt happy they would shout aloud for joy, or if distressed they would cry out for mercy. The congregation oftentimes presenting the appearance of a Bochim-Babel.

Thus the matter went on for two or three years each party becoming more and more sensitive; and owing to the weakness of human nature, one seemed to exasperate the other, until it become evident to all that some final and decisive action should be taken for the welfare of the Church. A day of fasting and humiliation was appointed, that they might pray for wisdom to guide them in the path of duty, and that they might adopt some plan of action which would be for their peace and edification. The day was accordingly observed. At which meeting the Session was publicly charged with a neglect of their duty in permitting what was looked on by one party as *disorder* and *confusion* to exist, in time of public worship. The Elders defended their conduct in a mild and christian-like manner, but all to no purpose. Neither party was willing to submit to the other. Thus the day seemed likely to close without having bettered their condition. But something *must* be done was the universal feeling. Whereupon, it was resolved unanimously, tha all those who sympathised with the "Revival Party," and acted under its influence, should be permitted to withdraw from the Congregation, and leave the other party in the quiet possession of their house and minister. This resolution was acted upon immediately, when about

thirty families withdrew, including five Elders—all that Thyatira then had—men of whom the world might be proud. This was the birth-day of Back Creek. The mother travailed with pain, and a noble daughter was born.—

Thus the infant colony, springing off from the western part of Thyatira principally, was left without a minister, and without a house in which to worship. But with zeal like theirs, with hearts so large, and hands so willing, all difficulties were soon removed, and their necessities met. They resolved to build a house in their midst, in which they could worship as their conscience dictated.

To this resolution Thyatira, and a great part of the Ministers of the Presbytery, were much opposed. Thyatira was grieved at the loss of so many of her best men, and the Clergy were afraid lest the movement would result in more harm than good. Thus the infant colony was called to meet new difficulties at every step in its progress. Yet withal, undaunted it pursued its course. And in order that it might not appear to be acting contrary to the “powers that be,” the venerable John Barr was chosen as a delegate to the next meeting of Concord Presbytery, which was to hold its sessions at Hopewell Church, and to commence on the 14th March, 1805, there to present a petition from the people he represented, asking Presbytery to grant them a dismission from the mother Church, and to organize a Church in their midst, to be known as the Church of Back Creek. The whole matter was duly considered, and after much discussion, was postponed till the next Fall meeting. The little colony continued to meet on the Sabbath,* and spend its

*During this time the Congregation worshipped in a large barn, about a mile distant from the present Church. This was continued until Presbytery granted them their request, and recognized them as a Church. This is also

sacred hours in reading the Scriptures—in exhortation, prayer and praise. Their heart was fixed on having a separate Church organization. Accordingly, at the next meeting of Presbytery, which was at Rocky River, Mr. Thomas Cowan and Mr. — Locke appeared on behalf of Thyatira to advocate her rights, and to oppose the petition of the colony; and Mr. John Barr appeared in behalf of the petitioners.

The subject was one of no small importance. The interest of Christ's kingdom in this community was at stake.—The venerable Presbyters felt the weight of responsibility resting on them. Patiently and calmly they pondered the matter, and finally concluded from all the attending circumstances, that it would be the part of wisdom to grant the petitioners their request—*Provided*, the spot on which they purposed building their house of worship, was not *less* than five miles distant from Thyatira. And in order that all parties might be satisfied with regard to the requirement in the proviso, the venerable Dr. Hall, of Iredell, travelled over the road between the two places, with his famous sulky, and found it to be on close measurement, the distance required. Thus, on the fifth day of September, 1805, the Church of Back Creek was recognized as a separate organization, and was accordingly enrolled with the other Churches under the care of the Presbytery of Concord.—Although fortune at first seemed to frown, it soon began to smile upon them. Soon they had erected for themselves a comfortable little log house in which they worshipped for several years, which is still standing, and serves to remind us of olden times. Doubtless many hallowed associations

a beautiful instance of submission to the rightful authority of "the powers that be."

cluster around that ancient building. Although nearly all who worshipped, within its walls, have fallen asleep, or are, like unto it, fast going back unto the dust again, not many years elapsed until it became necessary to have a more spacious building.

In 1811, the venerable house, that we have just left, was erected. The little flock having thus struggled through many difficulties, and having at last gained for itself "a local habitation and a name," still there was no shepherd to watch over them, and to lead them through green pastures. There was no one to feed them with the bread of heaven. Although they were feeble, no task was too hard for them to accomplish if it tended to their spiritual welfare, and to the glory of God. They immediately sought for a Pastor, and obtained the services of the Rev. J. D. Kilpatrick for one half of his time. And on the ninth of April, 1807, Presbytery being at Poplar Tent, he received and accepted their call,—Back Creek's first call to her first Pastor. O that she could always call such men, when a Pastor is needed.

Mr. Kilpatrick was emphatically the very man for the people who called him. He suited in every respect. There was a remarkable degree of congeniality in their temperaments; both were naturally warm-hearted and impulsive.

It was truly a happy day when this union was formed.—It was a meeting of kindred spirits. It may be both appropriate and interesting here, to give a brief historical sketch of this eminent servant of the Lord.

He was born October the 8th, 1763, near Poplar Tent Church, in what is now Cabarrus County, North Carolina. There is a tradition that he descended from some illustrious

family in the North of Ireland. But without any records or reliable documents to point out his ancestral lineage, it is impossible for us to establish either its truth or its falsity. The days of his boyhood we infer, were spent in retirement at the old home-stead, in Cabarrus. But, after he had grown to riper years, he commenced the study of the classics—was sent to Mr. Finley's celebrated Academy, in the Waxhaw settlement. At the age of twenty-one, while there reading Virgil, and passing through, not only the books, but also the period of poetry, he was captivated by the charms of one of Adam's fairest daughters. The lovely Miss Dickey, of Waxhaw, claimed the young man of promise as her own. It was not long till they stood before the altar of Hymen, and in the presence of angels and men, became plighted partners for future life.*

After his sojourn there, he came to Salisbury, and spent about eighteen months, in order to complete his classical course, under the training of the learned John Brown, D. D., who was afterwards successively President of Columbia College, South Carolina, and of Athens College Georgia. Being thus thoroughly armed and equipped for usefulness, he was led in the good providence of God to feel it was his duty to become a watchman on Zion's walls.—He immediately commenced the study of theology under the direction of Rev. James Hall, D. D. We are not informed at what time he was licensed; but at the age of thirty, he was ordained to the full work of the Gospel ministry by the Presbytery of Orange,† and installed Pastor of Third Creek Church.

*Gen. Andrew Jackson was a class-mate of Mr. Kilpatrick, and it so turned out that they were both charmed with the same lovely lassie. But she

About thirteen years after, on the 9th of April, 1807, he was also called to the Pastorate of Back Creek Church, as before stated, one half his time at each place. Thus early was he fixed permanently in his field of labor. He had a great work to do, and God spared his life and gave him strength to perform it. He continued to labor in the field in which he was located until death "closed his bright eye and curbed his high career." For more than thirty-five years he was the Pastor of Third Creek, and for more than twenty-two years of that time, he also led the flock of Back Creek, to the fountain of Salvation. The great work of building up the kingdom of Christ continued to be the all absorbing object of his life, till the 20th of September, 1829, when the Lord called him home to rest from his labors, and to wear his crown. Thus fell a gallant soldier.—For many long years he had fought under the banner of Prince Immanuel, and proved himself faithful till the last. He was a noble man—was possessed of a large heart, generous feelings and willing hands. As a public speaker, he was not remarkably gifted as an orator; nor celebrated as a logician. But the great success with which he met, was owing in no small degree, to his profound earnestness, his plain, pointed and powerful application of truth. Often while delivering his solemn messages, the big, manly tear, would steal down his cheek, showing that he felt what he said.

He could sympathise with his people in all their distresses; hence, he and his flock were knit together in love, as

chose rather the fortunes of the soldier of the Cross, than the honors of him who was destined to be one of America's proudest military chieftains.

†The Presbytery of Orange then extended over all that territory now occupied by Concord Presbytery.

were the hearts of David and Jonathan. During the great Revival of 1802, he took an exceedingly active part. Some thought him too enthusiastic. He loved to see his people weep under the truth, and what good man does not? and if they were disposed to shout aloud and praise God for His wonderful goodness to them, he made no sort of objection.

On one occasion, it is said, while preaching at a certain place, many of his hearers became noisy in their joy, so much so that those who were opposed to that sort of procedure, thought it better to carry outside of the Church, those who were inclined to shout; one after another was taken, until quite a multitude had been removed. The venerable minister paused for a moment and came down from the pulpit, and remarked that he "loved to preach to those noisy people," and went out into the grove where they were, and resumed his discourse. Mr. Kilpatrick lived in excitement. He loved to see men feel their religion, and who does not? Religion is of sufficient importance to excite the most stupid soul, and when felt to arouse the dull-est of men.

Hence, during his ministry, Camp-meetings were common occurrences. Multitudes of families from a distance, as well as those near by, would assemble around the sacred spot, and soldier-like, pitch their tent and spend many days and nights together in the solemn worship of God. On occasions like these, the great soul of Kilpatrick was fired with holy zeal for the glory of his master, and for the salvation of men. How delightful it must have been to see this consecrated grove illumined with the camp-fires of devout worshippers, and to hear these hills and valleys echo the high praises of Jehovah. When we hear the history of those times recited, we almost wish that we had lived in

the days of our fathers. Religion seemed then to take a deeper hold on the human heart than it does now. But those times are gone. A half a century has rolled away. And great changes have been wrought; cold, calculating utilitarianism seems to have taken the place of earnest enthusiastic religion. But to return, time would fail us to tell all the excellencies of the first Pastor of Back Creek, or to speak of all the interesting occurrences in his eventful ministry; occurrences too, that are worthy of a place on history's permanent page. Suffice it to say, while he lived, he lived in the hearts of his people, and labored for the up-building of the Church, and for the glory of the Redeemer's kingdom. And now since he is dead, his memory is cherished with the fondest affection; and his works do follow him. Doubtless the effects of his life and labors, will be felt on generations unborn.

His body lies in Third Creek grave yard. "He sleeps his last sleep, he has fought his last battle. No sound can awake him to glory again," till the Archangel's trump shall bid him arise.

After the death of Mr. Kilpatrick, the congregation was without a minister for about one year, until the 5th of October, 1830, when the Rev. Andrew Y. Lockridge, a Licentiate of Lexington Presbytery, Virginia, was invited to be his successor. On the 25th of May, 1832, he was ordained and installed Pastor of Back Creek and Third Creek Churches, one half of his time at each Church. This arrangement continued till 1836, when Back Creek employed him for the whole of his time. He remained with this people to break unto them the bread of life until 1845, when he removed to the Presbytery of Cherokee, in Georgia, where he still lives; and is ministering to a Church called Pleasant Green.

May his life and labors ever be pleasant, and may he be spared to a green old age.

On the 31st March, 1846, he was succeeded by the Rev. Thomas E. Davis, who continued to minister unto this people in holy things until March, 1851, when he removed to Rutherfordton, and entered upon the labors of a Domestic Missionary.

In June, 1852, he was succeeded by Mr. Robert Agnew, a Licentiate under the care of Concord Presbytery, who remained only for the short space of one year and two months. His time and labors were equally divided between Thyatira and Back Creek. These two Churches, long separated, were again united. The venerable mother of more than a hundred years, and her daughter of half a century, again embraced each other. May their mutual love increase with their age; and may the ties of affection, which bind them now, yet be stronger!

In March, 1854, he who now addresses you, commenced his labors in your midst. May the Lord of all grace ever give him wisdom and ability to perform aright the solemn duties of his office. Let us next notice briefly, the Eldership of the Church. Her first rulers, five in number, were elected and ordained in Thyatira. But after Back Creek sprang off and became a separate organization, they having come with the seceding party, were elected again to the same office here, that they held in the mother Church.

The original Bench was as follows:—Thomas King, John Barr, William Bell, Abraham Lowrance and Thomas Gillespie. Their life has been sketched in another place, and therefore it is not necessary here to recite it again. But such men as these deserve a more extended notice. They

should have a place in the history of the Church, as well as a place in our memory. They performed a great work, in their day, both for their Church, and for their community. They served their Master with fidelity, and are doubtless now, enjoying a rich reward for all the toils they bore, and for all the trials they endured. They have long since gone to their graves, where neither praise nor blame, have any power to arouse them. The dull cold ear of death cannot hear. Then, honor to their names, and peace to their ashes.

On the 27th of December, 1806, William Kilpatrick, Samuel McNeely and George Andrew, were added to the list of Elders—men of whom we cannot speak too highly. Each was distinguished for his own excellency of character. When sitting in council about the welfare of the Church, it is said William Kilpatrick would devise ways and means for the prosperity of Zion. George Andrew would discourse on its practicability. He would present it in one aspect and then in another, in order that it might be weighed well,—while the venerable John Barr and Samuel McNeely who knew their Bible by heart, would decide whether it were right or not, or whether it would be for the general good. Thus each wheel in the machinery performed its part; and the consequence was, the Church, like a healthy plant, grew and flourished, and became a praise in the land. In 1833, another addition was made to the Session by the election and ordination of William King, Thomas Mathews, John Houston, John M. Lowrance, and Abner Adams.—Only two of this number are spared to be with us now. The other three have fallen asleep. They were men with whom you were all familiar. Their names are embalmed

in your memories. Their excellencies are well known.— And you have long since mourned their loss.

In 1836, Col. John F. McCorkle, Ebenezer McNeely, and Dr. D. C. Mebane, were numbered among the Rulers of Back Creek. The two last mentioned, have removed to different fields of labor. Mr. J. N. Kilpatrick was elected in 1841, but continued only a short time. He and his venerable father, William Kilpatrick, were soon afterwards borne to the house appointed for all the living. In life, they were united, and in death they were not divided. The father died on one day, and the son followed on the next. Mr. John Shive, an Elder from Bethpage, was received into this Church, and also elected as one of her Elders. After a few years sojourn with us, he set out to seek his fortune in the great West, where he yet lives. The present Session of this Church consists of the following gentlemen, viz:— William King, John M. Lowrance, Col. John F. McCorkle, D. H. Patterson, James E. Andrew, and Dr. Samuel D. Ranin. In all, there have been twenty-one Elders in Back Creek, since its organization; thirteen of that number are dead, and nine are living. It may here be remarked with propriety, that the Session of this Church has been represented three times in the General Assembly. George Andrew was twice honored with a seat in that body, and William King once.

Speaking with reference to the dead, we honestly believe that no Church can boast of a better Eldership, than that which lived and ruled in Back Creek. It was their meat and drink to do their Master's will. Their religion was ever of a lively sort. In fact the Church was born in the midst of a revival, and often since, has it been watered with the dews of heaven. Bible Classes, Sabbath Schools

and Prayer-Meetings have here, ever been considered necessary accompaniments, to the preaching of the Gospel. Hence, God has often heard their prayers, and conferred rich blessings upon the Church and her children. And may we, the unworthy sons and daughters of noble ancestors, never tarnish the good name handed down to us, by proving recreant to our high trust, or by being sluggards in the Lord's vineyard. May we ever worship with our whole heart the God of our fathers; yea, may we pant after Him as the hart panteth after the water brooks.

And, in conclusion brethren, let us dedicate this neat and tasteful house,* to the worship of the Most High, *as a thank offering*, at this semi-centenary celebration because of his wonderful goodness to us. In His good providence, this Church has been preserved for many years. It has been blessed with Ministers and Rulers until now. It has grown from a small and feeble flock to its present size and strength. And this day we are permitted to assemble in a building of beautiful proportions, and one in some degree worthy of the object for which it was erected. We, and those who lived before us, until now, were content to worship in a sanctuary of more humble pretensions; but God has done great things for us whereof we are glad. It should be the earnest prayer of all, that the glory of this latter house might be greater than of the former. That our usefulness as a Church might be more extensively felt. That by our instrumentality, peace might be given to many troubled souls. And that the Gospel of the Prince of

*This house was erected under the supervision of the following Committee, viz; Dr. Samuel D. Rankin, Chairman, Col. Alfred M. Goodman, Treasurer, Col. John F. McCorkle, Maj. David R. Bradshaw, and David H. Patterson. They performed their part with fidelity, and therefore deserve to be honorably mentioned.

Peace, by our assistance, might speedily be carried to earth's remotest bounds. Our fathers did well, yea they acted nobly in their day. But God calls upon us to do more than they did. They lived in what may be called a *formative* period, when the machinery of the Church for enlarged benevolence was being prepared. We are fifty years in their advance, when that machinery, in a measure, has been completed. And now occupying this vantage-ground, God calls upon us to make that machinery bear with power upon the world. Just as our opportunity for doing good increases, just in the same proportion does our obligation to labor increase.

God has called us upon the world's great stage, in the midst of the nineteenth century—when opportunities for usefulness stand thick around us, and surely he expects each man to act well his part. And, brethren, we must act that part *now*,—to-morrow we may be gathered with the pale nations of the dead. We are this day forcibly reminded of the truth that we should do quickly that which we purpose doing. Many lived to see this building commenced, who never saw it completed. Among those were four heads of families, who fondly hoped to be with us at its dedication, but to-day they lie in yonder grave-yard. In a few more years, and God only knows how few, we all shall be gathered with them, to our cold and silent graves. O then, let us be up and doing while it is called to-day. With generous hearts and liberal hands, let us labor while we live. Let us gird the Gospel armor on, and work like christian men. Let us never grow weary in so glorious a cause.—Let us determine never to lay down our weapons until victory shall crown our noblest efforts. And until the whole Church shall arise and “shine, clear as the sun, fair as the moon, and terrible as an army with banners.”

Rowan, N.C. 3-17-97.

Dr. Stephen B. Weeks,

My dear Sir:—

Your favor of the 16th inst. recd. I mail you today the "Alexander's Address" you desire. As to the price, I hesitate to set that, rather leave it to you to remunerate me in about the sum you usually pay for such documents. — I will add, incidentally, that as you will find in the Address, it was made on the occasion of the dedication of the present neat and substantial, yet unpretending Brick Church building, and that a Presbyterian Congre-

gation still own and worship
statedly in the same.

It may be of some historical interest to state that in the N.E. Corner, (or near the cor.) of Back Creek Grave Yard stands a plain marble slab which bears the following inscription, viz:—

"In memory of Catharine Geo. Andrews, who departed this life March 23^d 1836, in her 59th year.

The first Fann. Bible Class teacher in N.E., commencing in 1816. During the last 19 years, she was the faithful and successful teacher of an Adult Fann. Bib. Class in B.C.S. School. Estimated Bible wise, pious, prudent, frugal and benevolent."

And I will add that this same

lady was a daughter of the venerable John Barr mentioned in the Address I send you.

For some facts not generally known in regard to N.C.'s dead and their deeds I refer you to Mr. J. P. Erwin of Charlotte.

N.C. who, I am told, could more than probable add very materially add to N.C. History, on account of his lately died wife's being such a great reader and profound historian.

I refer to no particular facts. She was a Morrison, a sister-in-law of "Stonewall" Jackson. I heard it said, a short while since, that her death was a public calamity, historically, to the south, and especially N.C. by her stores of historical knowl-

edg^l, &c not having been in
permanant form.

Very truly yours,

Jno. R. Goodman